ATM

There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches.—*Proverbs, xiii, 7.*

He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.—*Matthew, x, 39.*

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LETTERS OF H.P.B. TO DR. HARTMANN.

1885 TO 1886.

I.

OSTENDE, DECEMBER 5.

MY DEAR DOCTOR:[1]—You must really forgive me for my seeming neglect of you, my old friend. I give you my word of honor, I am worried to death with work. Whenever I sit to write a letter all my ideas are scattered, and I cannot go on with the *Secret Doctrine* that day. But your letter (the last) is so interesting that I must answer it as asked. You will do an excellent thing to send to the *Theosophist* this experiment of yours. It has an enormous importance in view of Hodgson's lies and charges, and I am happy you got such an independent corroboration; astral light, at any rate, cannot lie for my benefit.[2]

[1] On the request of Mr. and Mrs. Johnston and others I have permitted these private letters from H. P. Blavatsky to myself to be published in the PATH, as they contain some things of general interest.—DR. F. HARTMANN.

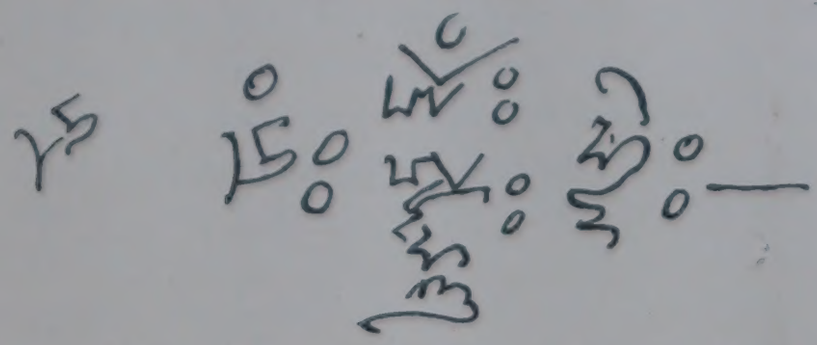
[2] This refers to the clairvoyant (psychometric) examination of an "occult letter," which was printed, together with the picture, in the *Theosophist* of 1886. The psychometer was a German peasant woman, entirely uninformed in regard to such things; but gave as it appears a correct description of a Buddhist temple in Tibet, with its surround-

I will only speak of number 4, as the correctness about the other three letters you know yourself. 1. This looks like the private temple of the Teschu Lama, near Tchigadzé—made of the "Madras cement"-like material; it does shine like marble and is called the snowy "Shakang" (temple)—as far as I remember. It has no "sun or cross" on the top, but a kind of algiorna dagoba, triangular, on three pillars, with a dragon of gold and a globe. But the dragon has a swastica on it and this may have appeared a "cross." I don't remember any "gravel walk"—nor is there one, but it stands on an elevation (artificial) and a stone path leading to it, and it has steps—how many I do not remember (I was never allowed inside); saw from the outside, and the interior was described to me. The floors of nearly all Buddha's (Songyas) temples are made of a yellow polished stone, found in those mountains of Oural and in northern Tibet toward Russian territory. I do not know the name, but it looks like yellow marble. The "gentleman" in white may be Master, and the "bald-headed" gentleman I take to be some old "shaven-headed" priest. The cloak is black or very dark generally—(I brought one to Olcott from Darjeeling), but where the silver buckles and knee-breeches come from I am at a loss.[1] They wear, as you know, long boots—up high on the calves, made of felt and embroidered often with silver—like that devil of a Babajee had. Perhaps it is a freak of astral vision mixed with a flash of memory (by association of ideas) about some picture she saw previously. In those temples there are always movable "pictures," on which various geometrical and mathematical problems are placed for the disciples who study astrology and symbolism. The "vase" must be one of many Chinese queer vases about in temples, for various objects. In the corners of the temples there are numerous statues of various deities (Dhyanis). The roofs are always (almost always) supported by rows of wooden pillars dividing the roof into three parallelograms, and the mirror "Melong" of burnished steel (round like the sun) is often placed on the top of the Kiosque on the roof. I myself took it once for the sun. Also on the cupolas of the [dagoba] there is sometimes a graduated pinnacle, and over it a disk of gold placed vertically, and a pear-shaped point and often a crescent supporting a globe and the svastica upon it.

ings and the inscriptions within; also of the lamas or priests and of the Master, and also of some people working in the neighborhood of the temple. The picture could not have been read from my own mind, as I have never seen such a temple, or if I have been there in the spirit, that visit has left no trace in my personal memory.—H.

[1] The explanation of seeing the gentleman in knee-breeches may be that I was just then very much occupied with the spirit of the well-known occultist, Carl von Eckertshausen.—H.

Ask her whether it is this she saw, Om tram ah hri hum, which



figures are roughly drawn sometimes on the Melong "mirrors"—(a disk of brass) against evil spirits—for the mob. Or perhaps what she saw was a row of slips of wood (little cubes), on which such things are seen:

If so, then I will know what she saw. "Pine woods" all round such temples, the latter built expressly where there are such woods, and wild prickly pear, and trees with Chinese fruit on that the priests use for making inks. A lake is there, surely, and mountains plenty—if where Master is; if near Tchigadzé—only little hillocks. The statues of Meilha Gualpo, the androgyne Lord of the Salamanders or the Genii of Air, look like this "sphinx;" but her lower body is lost in clouds, not fish, and she is not beautiful, only symbolical. Fisherwomen do use soles alone, like the sandals, and they all wear fur caps. That's all; will this do? But do write it out. Yours ever,

H. P. B.

II.

WÜRZBURG, DECEMBER (something), 1885.

MY DEAR CONSPIRATOR:[1]—Glad to receive from your letter such an emanation of true holiness. I too wanted to write to you; tried several times and—failed. Now I can. The dear Countess Wachtmeister is with me, and copies for me, and does what she can in helping, and the first five minutes I have of freedom I utilize them by answering your letter. Now, as you know, I also am occupied with my book. It took possession of me (the epidemic of writing) and crept on "with the silent influence of the itch," as Olcott elegantly expresses it—until it reached the fingers of my right hand, got possession of my brain—carried

[1] H.P.B. used to call me in fun her "conspirator" or "confederate," because the stupidity of certain persons went so far as to accuse me of having entered into a league with her for the purpose of cheating myself.—H.

me off completely into the region of the occult.[1] I have written in a fortnight more than 200 pages (of the *Isis* shape and size). I write day and night, and now feel sure that my *Secret Doctrine* shall be finished this—no, not *this*—year, but the next. I have refused your help, I have refused Sinnett's help and that of everyone else. I did not feel like writing—now I do. I am permitted to give out for each chapter a page out of the Book of Dzyan—the oldest document in the world, of that I am sure—and to comment upon and explain its symbology. I think really it shall be worth something, and hardly here and there a few lines of dry facts from *Isis*. It is a completely new work.

My "satellite,"[2] I do not need him. He is plunged to his neck in the fascinations of Elberfeld, and is flirting in the regular style with the Gebhardt family. They are dear people and are very kind to him. The "darling Mrs. Oakley" has shown herself a brick—unless done to attract attention and as a *coup d'état* in the bonnet business. But I shall not slander on mere speculation; I do think she has acted courageously and honorably; I send you the *Pall Mall* to read and to return if you please; take care of the paper. . . .

Thanks for photo. Shall I send a like one to your "darling"? She is mad with me however. Had a letter from Rodha; she swears she never said to "Darling" or the he Darling either, that I had "abused them to the Hindus."

To have never existed, good friend, is assuredly better. But once we do exist we must not do as the Servian soldiers did before the invincible Bulgarians or our bad Karma, we must not desert the post of honor entrusted to us. A room may be always had at Würzburg; but shall you find yourself contented for a long time with it? Now the Countess is with me, and I could not offer you anything like a bed, since we two occupy the bedroom; but even if you were here, do you think you would not go fidgeting again over your fate? Ah, do keep quiet and wait—and try to *feel* once in your life—and then do not come at night, as you did two nights ago, to frighten the Countess out of her wits. Now you did materialize very neatly this time, you did.[3] Quite so.

Yours in the great fear of the year 1886—nasty number.

H. P. B.

(To be continued.)

[1] This was in answer to a letter in which I complained of the irresistible impulse that caused me to write books, very much against my inclination, as I would have preferred to devote more time to "self-development."—H.

[2] Babajee.

[3] I know nothing about it.—H.

YUGAS.

In reading Theosophical literature one is often confronted by the words Mahayuga, Kaliyuga, Manvantara, Kalpa, etc. No doubt all of the older members of the T.S. are perfectly familiar with the words and their meaning, but it may be of help to recent members, or those who have not time or opportunity to dig down into ancient eastern chronology, to see the principal points clearly set forth.

It has been taught that there was no true understanding of the stellar or solar system until the time of Copernicus, some four hundred years ago, but to any student it is evident he built his system upon that of the Pythagorean school of two thousand years before. The Chinese have some astronomical annals, which they claim go back about 3000 years B.C.; they do not record much but comets and eclipses, and many of their predictions of the latter cannot be verified by modern calculations.

The Egyptians taught astronomy to the Greeks, and they no doubt had very close knowledge of the solar system; their year was of 365 days, with methods of correcting. Although they have left us no observations, the north and south position of the Pyramids has led to a supposition that the Egyptians used them for astronomical purposes. The Zodiac of Denderah is one of their relics, and it is worth noting that upon it the equinoctial points are in the sign of Leo. If it was constructed at that time, it would carry us back nearly 10,000 years.

The Chaldeans, according to Diodorus, had long observed the motion of the heavenly bodies, as well as eclipses; they had the metonic period, or cycle of 19 years, also three other astronomical cycles, the Saros of 3600 years, the Neros 600 and the Sosos of 60 years. Simplicius and Porphyry relate that a series of eclipses, preserved at Babylon, were transmitted by Alexander to Aristotle and contained the observations of 1903 years preceding the conquest of Babylon by the Macedonians, and although crude, they were sufficiently correct to enable Halley to discover the acceleration of the Moon's mean motion. There have also been discovered in the ruins of Palenque, among the Toltecs and Aztecs, planispheres, on one of which were inscribed symbolical figures corresponding nearly to the signs on the Chinese planispheres, and (Humbolt) "that the name of the first day is also the name of *Water*, and that the symbol consists of undulating lines

similar to that of Aquarius in the Egyptian and Greek Zodiacs.

The Hindus have possessed astronomical knowledge for thousands of years, and their calculations to-day are found to be singularly correct; the question in regard to them is, whether an astronomical system of advanced character, which certainly was found among them, is as old as they assert it to be. It is claimed that they may have obtained their knowledge from the Arabians or Egyptians; but, on the other hand, the remarkable correctness of their tables, and the known character of the people in question, whose advances in mathematics cannot be doubted, and whose habits have throughout recorded history induced them to repel all connection with foreigners, are urged in favor of the originality of their system. We have their calendars annexed to the Vedas, which date back according to Colebrooke 1400 years B.C. They include a solar year of 365 days and are so composed as to determine it correctly. The Zodiac of Vereapettah and that described by Sripeti in the Sanskrit, are believed to be older than Denderah. (Sir William Jones.)

The "Bones of Napier," an ingenious instrument used in making long calculations, before the discovery of logarithms, was used in a slightly different form by the Hindus long before.

As with nations of the present, the Hindus referred to two principal meridians, Lanca and Ramissuram. Lanca is supposed to have been an island (no longer existing) under the equator, somewhat southwest of the island of Ceylon. It was one of the four cities, Yavacoti, Lanca, Bornacoti, and Siddhapuri, which are supposed to lie under the equator 90 deg. distant from each other. Ramissuram is a small island situated between Ceylon and the continent of India at the entrance of Palks passage in the straits of Manaar. It is famous for its ancient Pagoda and Observatory. The meridian of Lanca is supposed to run through two other towns on the continent of India, Sanáhita-saras and Avanti, now Oogein. The Shastras state that "in the north on the same meridian as Lanca there are two other cities, Avanti-Rohitaca (the mountain) and Sannihita-saras, which in *former times* were the seats of colleges and observatories." I mention these facts simply to show the possession by the Hindus from remote times of an extensive knowledge of mathematics and astronomy. We now come to their division of time.

The Tamil solar year is sidereal, *i.e*, the space of time during which the Sun departing from a star returns to it again. Their Zodiac is divided into 12 signs, or mansions, Mesha, Vrisha, Midhuna, *et al.*, corresponding to our Aries, Taurus, Gemini, etc.

Each solar month contains as many days and parts of days as the sun stays in each sign. They divide the year into six seasons, called Ritu, in the Sanskrit, of two months each, the first of which, Chaitram or Vaisacha, corresponds to our April. The Saran or natural day is the time included between two consecutive sun risings. The names of the days are as follows:

1.	Sunday	Ravi	Sun
2.	Monday	Soma	Moon
3.	Tuesday	Mangala	Mars
4.	Wednesday	Bhuda	Mercury
5.	Thursday	Guru	Jupiter—also Teacher's day.
6.	Friday	Sucra	Venus
7.	Saturday	Sani	Saturn.

They also divided time into a number of cycles or yugas, the meaning of which has been interpreted in various ways; the most accepted holds that the word yug, or yuga, properly means the conjunction or opposition of one or more planets. It is generally used however to express long periods of years at the expiration of which certain phenomena occur. It is probably more particularly referred to the revolution of Jupiter, one of whose years is about twelve of ours, five revolutions or sixty years being equal to a Vrihaspati chacra or cycle (literally a wheel) of Jupiter. In this Vrihaspati cycle there are contained five other cycles of twelve years each. The names of these five cycles or yugas are:

1.	Samvatsara	Presided over by	Agni
2.	Parivatsara	"	Arca
3.	Iduratsara	"	Chandra
4.	Anuvatsara	"	Brahma
5.	Udravatsara	"	Siva

The use of these yugs is prehistoric, at least to outsiders.

In each Mahayug, reckoning from the past, we have four lesser yugs, as follows:

1.	Satya yug	or Golden age	1,728,000 years
2.	Treta yug	or Silver age	1,296,000 years
3.	Dvapar yug	or Brazen age	864,000 years
4.	Kali yug	or Iron age	432,000 years
	So that a Mahayug consists of		4,320,000 years

The sun performs 4,320,000 Bag-hanas, or sidereal revolutions, in a Mahayug,

There are also the Ayanas, or librations of equinoctial points, 600 in a Mahayug.

A Kalpa consists of 1000 Mahayugs, or 4,320,000,000 years, which Kalpa is also called a "Day of Brahma" (*S.D.* ii, 308). In *making up* the Kalpa we have, first, a twilight, or Sandhya, equal to the Satya yug of 1,728,000 years; second, fourteen Manvantaras of 308,448,000 years *each*, all of which together make up the Kalpa. Each Manvantara is presided over by a patriarch, or Manu, the names of which I omit. *We* are living in the seventh Manvantara (presided over by the patriarch Vaivasvata), of which twenty-seven Mahayugs have passed. So if one desires to know exactly where he is along the "Pilgrimage of the Ego" the following scheme will place him:

Sandhi, or Twilight of Kalpa	1,728,000 years
Six Manvantaras	1,850,688,000 years
Twenty-seven Mahayugs	116,640,000 years
The Satya yug = to Sandhi	1,728,000 years
The Treta yug	1,296,000 years
The Dvapara yug	864,000 years
Of Kali yug up to April 11th, 1895	4,997 years

The beginning of the Kalpa was the time when planetary motion began. Of this time, 17,064,000 years were spent or employed in creation, at the end of which man appeared.

It will be seen from the above that the first 5000 years of our Kali yug will expire April 11th, 1898.

Do *we* look for any manifestations?

A. J. Vosburgh, M.D.

SOME VIEWS OF AN ASIATIC.[1]

You ask me what is my belief about "reïncarnation." Well, as it is a complicated question, I must give you a plain statement of my full belief. To begin with, I am a Pantheist. I believe that *the whole universe is God.* You must, however, well understand that the word "God" does not convey to me any meaning attached to that word by the Westerns. When I say "God" I understand it to be nature or universe, and no more. Therefore I might more appropriately be called a "naturalist." To my mind there is no possibility of the existence of an extra-cosmical Deity. For if there were, the harmony or

[1] Taken from a private letter to William Q. Judge, F.T.S., received in 1878-9, and first published in the *Platonist.*

equilibrium of nature could not be preserved, and the whole, instead of being one harmonious whole, would be a Tower of Babel. This harmony can be kept only by the working of the immutable laws of Nature. And if the laws of nature be immutable, they must be blind, and require no guiding hand.[1] Hence the existence of an extra-cosmical Deity is impossible. This is, as far as I can understand, the chief teaching and principle of Aryan philosophy. As the position is logical, I must accept it in preference to the Semitic theory, which rests on blind faith alone.

Some of the Pantheists recognize the existence of two distinct entities, viz., Matter and Spirit. But thinking deeply over the subject has lead me to the conclusion that their position is not quite logical; for, as far as I can understand, there can be but one Infinite entity and not two. Call it either matter or spirit, but it is one and the same. Who can say that this is spirit and that matter? Take an instance: Ice is a gross form of matter. If a little rarified it will be water, which is still matter. Higher still it is vapor; still matter. Higher, gas; it is still matter. Further it becomes ether, but it is still matter; and then you may go on *ad infinitum*. Thus becoming more and more sublimated, it will reach its climax by the way of spiritualization. But still it does not become nothing. For if it does, there must come a time when the whole universe will be nothing. If it is so, it is not infinite, as it has an end. If it has an end, it must have had a beginning; if it had a beginning, it must have been created; and thus we must assume the existence of an extra-cosmical Deity, which, as said above, is not logical. Then we thus logically find that this highest sublimated form of matter cannot be nothing. In this case matter has reached that climax of sublimation or spiritualization, when any further action would make it grosser, not finer. What is commonly understood by the word *spirit*, then, is nothing but that highly etherealized form of matter which we, with our finite senses, cannot comprehend. But it is still matter, inasmuch as it is still something and liable to be grosser.

There is then *only one* eternal infinite existence, call it either spirit or matter. I will, however, call it by the latter name, as that is most suited in its common understanding for what I am to state. Matter, as you know, we call *Maya*. Some say that this thing does not really exist; but I do not agree to that. In my opinion it is called Maya *simply on account of these transformations*. It is never steady. The process is ever working. The

[1] Allowance must be made all through for a lack of complete knowledge of the English language. What is here meant is that the inherent impulse acts according to its own laws without any *extra-cosmic* power meddling with it as a guide.—EDITOR.

one infinite agglomeration of matter is in some of its modes becoming grosser, while in others becoming more sublimated. The circle is ever turning its round. Nothing goes out of that circle. Everything is kept within its bounds by the action of the centripetal and centrifugal forces. The *forms* are changing, but the *inner substance* remains the same.

You will ask: "What is the use of being good or bad; our souls in proper time will be etherealized?" But what is a soul? Is it material or immaterial? Well, it is material for me, and there is nothing immaterial, as said above. As far as I can think, it is an agglomeration of all the attributes together with that something which gives us the consciousness that we *are*. But in the case of the ice, it was not sublimated until touched by heat. The centripetal force was strong in its action, and it required the centrifugal force to refine the ice. Just so with man. The action of the centripetal force keeps us to our gross forms, and if we have to etherealize ourselves, we must supply the centrifugal force, which is our *will*. And this is the first principle of Occultism. We must study and know the forces of nature. Every result must be in proportion to the cause producing it. We are every instant emitting and attracting atoms of matter. Now, a person who is not an occultist will have various desires, and unconsciously to himself he will produce a cause which will attract to him such atoms of matter as are not suited for his higher progress. The same way, when he is emitting others, he may give them such a tendency that they will mix with others evilly inclined; and thus other individualities, which are thus formed, will have to suffer for no fault of theirs. But an occultist directs both. He is the master of the situation. He guides them, and by knowing their action he produces such conditions as are favorable to his obtaining of "Nirvana."

But what is *Nirvana?* By Nirvana I mean a *state*, and not a locality. It is that condition in which we are so etherealized that instead of being merely a mode of the Infinite Existence, as at present, we are merged in totality, or we become the *whole*. Another thing about the advanced occultist is that he is in a better position to benefit humanity.

The particles of which I am formed have always existed; yet I do not know in what form they existed before. Probably they have passed through billions of transformations.[2] Why do I not

[1] It is said that Buddha attained to Nirvana before he left this earth, hence he was always free.—EDITOR.

[2] That all the particles of the matter of our universe have passed through millions of transformations, and been in every sort of form, is an old assertion of the Adepts.

know these? Because I did not supply the force that would have prevented the disintegration of my individuality.[1] I will, if I attain Nirvana, remain there till the action of the force that put me there ceases; the effect being always in proportion to the cause. The law of Exhaustion must assert itself.[2]

In passing through this process of etherealization, you all along give a certain tendency to the particles of which you are composed. This tendency will always assert itself; and thus in every cycle, or reïncarnation, you will have the same advantages which you can always utilize to soon be free, and by remaining longer in the Nirvana state than the generality of humanity, you are comparatively free.[3] So every consciousness, which has been once fully developed, must disintegrate, if not preserved by the purity of its successive Egos till the Nirvana state is attained. Now I believe that the full development of my consciousness as Krishna is possible only on this earth,[4] and therefore if I die before that is done I must be reborn here. If I reach the Nirvana state, even though I am in another body, I shall know myself as Krishna.

Now I suppose this is sufficient for you. It is difficult to put such ideas on paper. Such things are to be understood intuitionally.

* * *

THEOSOPHY AND MODERN SOCIAL PROBLEMS.[5]

WE ARE in an age of industrialism and individual self-assertiveness, and many are the problems that confront us for solution. Questions of Religion, Philosophy, Politics, Capital, Property, Labor, Marriage, Administration of human-

H.P.B. in *Isis Unveiled*, and the *Secret Doctrine* points this out as showing how the Adept may use matter, and it will also bear upon the protean shapes the astral matter may assume.—EDITOR.

[1] This word is used to mean the personalities; the person in any birth. Since the letter was written, *individuality* is much used to mean the indestructible part.—EDITOR.

[2] If this be right—and I agree with it—Nirvana has to come to an end, just as Devachan must; and being ended, the individual must return to some manifested plane or world for further work.—EDITOR.

[3] The comparison made is with the general run of men in all races. They are not free at any time. In the writer's opinion there is a certain amount of freedom in being in Nirvana; but he refers to other and secret doctrines which he does not explain.—EDITOR.

[4] This has always been accepted, that only on earth could we unify the great potential trinity in each, so that we are conscious of the union, and that when that is done, and not before, we may triumph over all illusions, whether of name or form, place or time, or any other.—EDITOR.

[5] Read before the Aryan T.S., April, 1894, by E. Aug. Neresheimer.

made law, social life, all these are subjects of interest in the interchange between man and man, which might engage the attention of the thoughtful; but in the contest of emulation and in the absence of willingness to submit individual interests to the social body, serious consideration is not given to these important matters.

The question most difficult of solution appears to be that relating to the inequalities of possessions. Wealth and poverty are the crudest of opposites we meet with in our social life; they press forward most unrelentingly, hence they claim so much of our attention. In the active rush for personal advantage it is hardly ever considered that there is no need for such maddening display of energy, for mother nature provides abundantly for all; no want of food or clothing needs to exist, but for proper interchange of effort, the artificial desires that have grown out of the tendencies in our civilization and the waste which is consequent thereupon prevent a large number of people from enjoying their proper share of the natural gifts.

Those who have the advantage by way of intellect and energy over others not so endowed are largely addicted to and use their efforts for self-interest, without consideration for others.

Much pleasure may be gotten from efforts used in this wise, but less satisfaction is derived from it than is generally supposed. No sooner than material prosperity is obtained, that is, when the point is reached which was supposed at the start to completely fill one's horizon of wants, the point will be found to have travelled onward in the ratio of one's acquisitions or faster; the bountiful possession, once so coveted, is considered a small possession, too much to starve but too little to live, more is wanted. I have seen men reach out with great strides for wealth, have seen them get it after expenditure of unremitting effort worthy of a better object, and after they had it, they wanted either more or something else, fame, society, culture, anything that was supposed to give them satisfaction. Wealth never gave it them in the measure that they expected. They found after all that it did not increase their inner worth or self-respect, nor did it make them one whit happier or wiser.

The contest for possessions is general and very fierce, but few succeed, and the proportion of those who do not succeed is alarming. The distribution of wealth in this country according to a recent account is about as follows: 31,000 men are reputed to possess one half of the wealth upon which sixty-five millions of persons depend for existence, and the greater part of the other

half is owned by a small additional fraction of the population, leaving the vast numerical majority of the nation without any considerable stake in the country. This proportion of accumulation into few hands will grow more from year to year, owing to the ways now in vogue and the great success of organized capital, trusts and corporations. Needless to say that this will produce dissatisfaction among the less favored majority.

Another feature in this age of material industrial development is the progress that has been made in inventions which produced the labor-saving machines. Much was expected from this progress: it was supposed that in course of time it would result in making life easy, comfortable and happy, but this has not so happened. Through the great number of machines now in use a much larger quantity of goods is produced than could have been made by hand; but with all the improvements they have not reduced the work of men, on the contrary, we all have to work more *now* than ever, the merchant, agriculturist, artisan, mechanic and laborer. Our wants have increased with the cheapening of products far beyond the producing and cheapening capacity of the machines. The hours for daily labor have been reduced somewhat, compelled by strikes and workingmen's agitations, but now in place of that the undivided attention of every worker is required feeding the machines; he has to slave and scrape worse than ever to eke out an existence for himself. This state of things has not yet reached its climax, and ere the folly of such endeavor is seen it has to grow much worse.

An examination into the affairs of commercial and financial institutions gives us neither a very high estimate of real progress and stability in that direction. Disturbances like the panic of 1893 which overtake us every once in a while remind us forcibly of the insecurity of even these attractive and respectable looking ventures. Recently within a period of eight months one sixth of the entire railroad enterprise of this country went into bankruptcy, involving the sum of $1,750,000,000. Bank failures aggregated in the amount of $500,000,000. The whole commercial community was shaken to the core, the flimsiness of foundation of our industrial concerns was disclosed; the most widespread distress prevailed among the working classes, 6,000,000 of workmen, in round numbers, were out of work. This large number of unemployed represents one tenth of the entire population of the U.S. and a much larger proportion among the working classes themselves. When such disasters as these can take place over night it is quite certain that our civilization is not founded upon

a very secure basis: in cold fact, the present methods do not afford the happiness to human beings all around that might be expected from so much expenditure of energy. Even in the very best of times (so called) there is always discontent, particularly among the lower classes, always a chronic state of the want of employment, strikes and strife, suicides, murder, immorality, cheating and criminality.

Comparison of the prevalence of crime among western people and the natives in a country which has not yet been totally devoured by the monster of our sham civilization, shows very unfavorably for the Westerns. Statistics furnished by a Roman Catholic organ in 1888 regarding the proportions of criminality of the several classes in India states these facts:

Europeans	register one criminal in every	274 persons.
Eurasians	"	509 persons.
Native Christians	"	799 persons.
Mohametans	"	856 persons.
Hindoos	"	1361 persons.
Buddhists	"	3787 persons.

The last item is a magnificent tribute to Buddhism, and it shows furthermore that a simpler mode of life is productive among the people of obedience to law and social regulations.

Now as to the remedies that have been suggested by various systems and reform organizations for the alleviation of social evils, what do we see? Much well-meaning efforts, but only small results. Christianity and Socialism, Anarchism, Nationalism and many other societies and corporations; most all of them have some practical value and succeed in ameliorating and palliating evils to some extent, but not one of them appears to reach to the root.

Christianity, whose ethics are matchless for beauty and truth, can never succeed to stay the tendencies of perverse human nature. Its ethics alone without a basis for them in philosophy do not touch the intellect. Man's moral nature is not yet sufficiently developed so that he could rely on his ethical impulses solely — this age being moreover an intellectual one — the system of Christianity does not reach around to encompass the human being in its entirety.

In one way or another some one-sidedness or insufficiency of philosophical basis is the shortcoming of most all reformatory movements except Theosophy, whose doctrines take cognizance alike of all the composite qualities and states of man, latent or active, from the spiritual down through the psychic, the mental, the moral, the intellectual, to the physical.

Socialism is a theory of reform whose ethics are nearly identical with those of Christianity, and it contemplates an entire reconstruction of society by a more equitable and just distribution of property and labor. But this is merely mechanical. The incipient lofty concept of Socialism however has already deteriorated to revolutionary materialism; some of its advocates, under the guise of high moral doctrine, have more in view the equal distribution of wealth than the equal distribution of labor, and through its vulgar exponents the intention has been sounded that reforms may be accomplished by violence. This latter however can never be, that is, reform would not be established in that way. No sooner than riot and revolution would have levelled present conditions to an equality, and things began to assume to right themselves on a new basis, those who were possessed of the greater energy and intelligence would, by reason of their unchanged nature and abilities, go on as they did before; they would soon usurp the mastery again, and during the loose state of law administration then ensuing, they would have more power than before. On the other hand, if those who had never had a chance before did succeed, they would also use their power as much as they could for their own ends. Human nature is selfish at this present time. There is no use denying it, and so long as man is known not to be content without desiring his neighbor's possessions, the time for equal distribution of property has not come. Any reform therefore to be far reaching and lasting must take cognizance of man's composite qualities and then elect a way to *change* them, out of which may grow a desirable change of conditions. This, socialism, as at present outlined, does not do.

Anarchism is another one-sided device which promises the ideal perfection by simply turning things upside down. The pure doctrine of anarchy, that men may rule themselves without restrictions of law or organized government—though true and a state of existence very much to be desired—presupposes again a condition of human advancement in toto, which is unthinkable without complete transformation of our moral nature. *Nationalism*, the latest society-regenerating invention, proposes to provide happiness for all human beings by the administration by government of our industrial enterprises, without taking into account the questions and problems of unfit human nature. These makeshifts do not go to the bottom of the trouble, as we can readily see. What conclusions do we reach then by applying theosophical concepts with a view to a solution of social problems?

We have to ask first, have we anything new to teach? The answer is no! Our teachings and lessons are derived from the book of nature. While we recognize that this civilization has furnished us with the greatest amount of material comfort, which in the estimation of many people is quite worth the having, it is also certain that it has not furnished us with the desired advancement and happiness for all, and that the expenditure of energy in the direction of industrialism alone *must* be abandoned, but—what is to be substituted? The innate activity of the human mind compels something equally fascinating; nothing short of an ideal that fills man's nature to the full may be expected to have any degree of success whatsoever. If a return to a life of greater simplicity is to be accomplished, it must be enriched with nobler aspirations, with opportunities for the display of energy for a more desirable purpose. An ideal other than wealth and material comfort even greater than arts and sciences must be furnished to attract the human mind, and this will be found in nothing short of the knowledge of man's intimate connection with the whole cosmos, the capability of realization of the possibility of infinite unfoldment of his own spiritual nature. In this particular the Theosophical movement has a definite mission by the promulgation of the ideas and tenets of the Esoteric Philosophy, which ideas go to the very root of life-problems.

The fundamental tenet of Theosophy, that unity underlies all manifestation, that harmony and equilibrium may be obtained by making the unit subservient to the whole, is founded on natural law and brings home once again the ideal of Brotherhood to humanity, this time accompanied by elucidations of facts and data from the elder Brothers of the race who are far in advance of us on the Path towards its realization. Within the ranks of the Theosophical movement is to be formed the nucleus for such union on the human plane, no matter how small, following the steps indicated by the elder Brothers; the philosophy of service and renunciation is to be learned following but nature's own laws. All organization and coöperation means giving up of individual interests. The proper comprehension of this principle and its universal application will provide a scientific basis for ethics, giving impulse to useful action, recognition and performance of one's own proper duties; that accomplished, problems solve themselves.

All nature thrills with the impulse of unfoldment to higher type, beauty and perfection, and so does man. With the awakening of self-consciousness man naturally falls to imitations, selects his model from what to him is his present ideal.

Observe the serving class, how they try to ape their masters, the merchant to attain to unimpeachable integrity, the soldier, the statesman to exercise valor, diplomacy, prowess and heroism, the professional man, the philosopher to realize the sublime, dwell in abstract thought and flights of metaphysics; always the same aspirations towards an ideal state.

Each serves again in turn as model for those below him. From the highest in point of intellect emanate the influences that touch class after class down to the very last. In this way the doctors of materialism have swayed the thoughts of the masses for the last fifty years. Even the eastern countries have not escaped the fascinating glitter of intellectualism, obscuring for the time being the sublimer tendencies of these people. Through intellectualism we have gradually broken away from the science of duty and humanitarianism.

If the influence of the example of those in high station percolates down into such wide ramifications, how important then is the line of conduct of every one who occupies a position superior to another.

The imaginary standard of our notion of justice is also largely responsible for social evils; the policy of resistance is entirely out of accord with the ideal conception of cosmos and universality of law.

The policy of non-resistance inculcated by the doctrine of anarchism is much to be desired. In this respect it is like that of Theosophy, but presupposes a much greater state of perfection of humanity and a belief in a law of justice, retribution and karma. Society assumes a duty by exercising authority for punishment which is not strictly its own.

It is either a truth or an untruth that rigid justice rules the world, and if it be a truth, what need then of human agency for administering punishment? Let us have our minds at ease about this, every offender will find his limits soon enough, no one can disturb the harmony by the slightest wrong doing, but he will get ample pay from the law, though this law even be not of human make.

So far this race is gaining by experience slowly. By hard knocks it has to find the limits of this law; through pain and suffering all along the wearisome journey it will learn that which much more quickly the race might acquire through philosophy.

A general acceptance of the doctrine of karma, which is after all only natural law, will bring humanity to the state where it will recognize its own best interests. Neither talk nor promises,

negation nor even religions with purest ethics, nor isolated benevolent institutions will avail so long as they are not founded on philosophy which teaches the unity of man with the cosmos.

Theosophical doctrine insists on a scientific basis of the practice of ethics. Incontrovertible evidence is adduced from the laboratory of nature to show the ideal foundations of cosmos and man, the universality of law, the absolute necessity for the coöperation of particles without which no organization could be sustained, and the deductions from these premises are the remedies sought to be applied for the solution of all problems, individual as well as social. The lesson to be learned from the small lives, the microbes in our body, is directly applicable. Each cell has its particular function, on the practice of altruism by these lives depend our health, our growth, our life. As long as the coöperation goes on in unison, harmony is maintained; when they run riot against their appointed work there is disturbance. It is the same with the great body of humanity, in which each man is a unit; and in the exercise of his will, whether he functions for good or for ill, so will he establish harmony or the reverse in the sphere in which he lives. If we look for further connection of units in the book of nature we find it even in gross matter. It is well known that matter in its essence is indestructible; the whole mass is in a constant state of transformation. From this it follows that the stuff that has been used by our forefathers is now used by us and will again be used by our descendants, the whole of it being incessantly worked over and over again, bearing its impress of the last experience on its journey through its evolution. There is thus a substantial communion, in which every individual has a share, and for which Universal Brotherhood is but another name. Man is born to a high station. In the plan of the universe is outlined for him a great mission. The whole range of evolution below is influenced by him.

The ideals of Brotherhood are only the beginning of man's awakening to a natural fact. Bye and bye in the sweep of cycles no doubt the whole body of humanity will reach that point of knowledge where a perfect realization of these facts will have become possible. It may take æons of time; meanwhile the duty devolves upon those who are beginning to feel a budding interest in such problems, to live a life, the example of which may be worth imitating, and point out the way to those below, ". . . however dimly and lost among the host, as does the evening star to those who tread their path in darkness." Says the *Voice of the Silence* further, "Give light and comfort to the

toiling pilgrim, and seek out him who knows still less than thou; who in his wretched desolation sits starving for the bread of Wisdom and the bread which feeds the shadow, without a Teacher, hope or consolation, and—let him hear the Law."

TALKS ABOUT INDIAN BOOKS.

VI.

THE HYMNS OF THE RIG VEDA; VII.

IN LOOKING over some books that treat of the Vedic hymns, I have come across a very pretty passage, a passage the spirit of which has the peculiar and subtle charm that sanctimonious bigotry always carries with it; so delightful is it, that I cannot resist the temptation to quote it here. Its position in Sanskrit literature is this:

Long after the Vedic ages had come to an end, and also it would seem, long after the Great War had been fought out, there came a time in India's life when all the learned men were smitten with a longing for systems of rigidly-defined philosophy and science and logic, where every word was weighed, with the result that their books are extremely weighty reading,—and the letter was exalted as a god, while the spirit, being one with Brahma and therefore self-subsistent, was generally left to take care of itself. These system-makers gradually got themselves divided up into half a dozen schools, who spent no little time and energy in disproving each other; and finally each of them got their ideas worked up into a bundle of most unreadable aphorisms or memorial verses, which each faithful pupil of each school had to store up in his head, while holding in his heart such apprehension of their meaning as the fates and teachers might graciously allow. One of these bundles of aphorisms is the Sankhya system of Kapila, which the *Bhagavad Gita* now and then talks about; another is Patanjali's Yoga, with which the same "Songs of the Master" are also occasionally preoccupied; for instance in the verse: "Boys, not pundits, speak of Sankhya and Yoga as different," and in half a dozen passages more.[1]

Two other schools are the Former and Latter Mimansas, the teachings of the latter being contained in the Brahma Sutras or Vedanta Sutras, on which Shankaracharya has written a stupendous commentary. The Sutras of Jaimini the ritualist are busy

[1] *Bhagavad Gita*, ii, 39; iii, 3; v, 4-5; xiii, 24; xviii, 13.

with the teachings of the Former Mimansa, which expound the Works of the Law which grew up round the Vedic hymns, and —this is also a matter of some importance—the "fruits" (in this world and the next) which the works of the law bring to the good ritualist.

Well, these aphorisms of Jaimini have been commented on by somebody else, whose work has again been commented on by a second somebody else, in the good old Indian way. It is from the work of the first somebody else, by name Kumarila Bhatta—that I wish to quote the passage whose charm I have spoken of; it is this:

"But the teachings of Shakya Muni and others (with the exception of a few enjoining tameness and gifts), are all contrary to the fourteen kinds of scientific treatises, and composed by Buddha and others whose goings on were opposed to the law of the three Vedas, and meant for men who belong mostly to the fourth caste, who are excluded from the Vedas, debarred from pure observances, and deluded; therefore these teachings cannot have their root in the Vedas. And what confidence can we have that one [Shakya Muni Buddha] who being a Kshattriya [Rajput] stepped beyond the duties of his own order, and took on himself the duties of a prophet and receiver of presents, would teach a pure system of duty? For it is said: 'Let every one avoid a man who practises acts destructive of future happiness. How can he who destroys himself be of any good to anyone else?' And yet this very stepping beyond his duties by Buddha is held to be an adornment to him!—since he himself said: 'Let all the sins committed in the world in the Kali Yuga fall on me, but let the world be set free!' Thus giving up a Kshattriya's duties, which are of some use in the world, and taking on himself the work of a prophet, which is the prerogative of the Brahmans, and teaching those outside the law things the Brahmans would not teach them, because the Brahmans could not think of stepping beyond the prohibition, he sought to do good to others, while breaking away from duties of his own,—and these are the sort of things he is praised for!"

The same somebody else is elsewhere quoted as saying: "Is the abstention from injury taught by Shakya Muni a duty or not, for it is in accordance with Scripture. It is not a duty; for cow's milk held in a dog's skin is not pure."

We turn regretfully from this chastened spirit to the *Rig Veda*, whose seventh circle contains the hymns that mark almost the beginning of Brahmanical claims. We have already spoken

of the great Rajput, Vishvamitra, the poet of the thrice-sacred Gayatri and the Hymn of the Rivers. The seventh circle brings us to Vasishta, the priest, Vishvamitra's rival. Vasishta has become the typical Brahman of antiquity, and all subsequent ages vied with each other in talking him up, just as they were emulous in talking Vishvamitra the Rajput down, even while repeating his hymn, the thrice-holy Gayatri.

Buddha, though teaching "tameness and gifts," was severely reproved for arrogating to himself the Bramanical duty of receiving presents; and Vasishta had much the same grievance against his rival. That the views of Vasishta and his family on the subject of gifts were extremely liberal one can learn from the following hymn of the seventh circle; it is addressed to Indra:

"Seeking to milk thee, like a cow in a rich meadow, Vasishta sent forth his prayers to thee; for everyone tells me that Indra is a lord of cows. May Indra come to our hymn.

"Parashara, Shatayatu and Vasishta, devoted to thee, who grew tired of their houses, have not forgotten the friendship of thee bountiful: therefore let prosperous days dawn for these sages.

"Earning two hundred cows and two chariots with mares, the gift of Sudas the son of Pijavana and grandson of Devavat, I walked round the house, Agni, uttering praises like a hotar priest.

"The four brown steeds, bestowed by Sudas the son of Pijavana, decked with pearls, standing on the ground, carry me on securely from generation to generation.

"That donor whose fame pervades both worlds, has distributed gifts to every person."[1]

Indra and Agni were not the only gods with whom Vasishta was on terms of reverential intimacy. We quote in illustration of this a hymn to Varuna, the lord of the great deep; it is interesting, even if only metaphorical, as showing that the people of Vasishta's days were familiar with the ocean, and ventured forth in many-oared ships. Vasishta sings:

"When Varuna and I embark on the boat, when we propel it into the midst of the ocean, when we advance over the surface of the waters, may we rock upon the undulating element until we become brilliant.

"Varuna took Vasishta into the boat; by his mighty acts working skillfully, he has made him a sage; the wise one made him an utterer of praises in an auspicious time, that his days and dawns may be prolonged.

[1] *Rig Veda*, vii, 18. 4 and 21-24.

"Where are our friendships? the tranquility that we enjoyed of old? We have come, self-sustaining Varuna, to thy vast abode, to thy house with a thousand gates.

"Whatever friend of thine, being a kinsman ever constant and beloved, may commit offences against thee, may we not suffer, though sinful, adorable one; do thou, wise God, grant us protection."[1]

From the effect attributed to rocking upon the undulating element, we are led to infer that Varuna and Vasishta were only in the same boat in a figure of speech, a flower of poetry. It may serve to introduce another flower of poetry from the same book:

"After lying prostrate for a year, like Brahmans performing a vow, the frogs have emitted their voice, roused by the showers of heaven.

"When the heavenly waters fell upon them, as upon a dry fish lying in a pond, the music of the frogs come together like the lowing of cows with their calves.

"When at the approach of the rainy season, the rain has wetted them as they were longing and thirsting, one goes to the other while he talks, like a son to his father, croaking.

"One of them embraces the other, when they revel in the shower of water; and the brown frog jumping after he has been ducked, joins his speech with the green one.

"As one of them repeats the speech of the other, like a pupil and his teacher, every limb of them grows, as it were, when they converse eloquently on the surface of the water.

"One of them is cow-noise, the other goat-noise; one is Brown, the other Green. They are different though they bear the same name, and modulate their voices in many ways as they speak.

"Like Brahmans at the Soma sacrifice of Atiratra, sitting round a full pond, and talking, you, O Frogs, celebrate the day of the year when the rainy season begins.

"These Brahmans with their Soma have had their say, performing the annual rite. These Adhvaryas, sweating while they carry the hot pots, pop out like hermits.

"They have always observed the order of the gods as they are worshipped through the year, these do not neglect the season; the frogs who were like the hot pots themselves, are set free when the rains begin.

"Cow-noise gave, goat-noise gave, the Brown gave, and the

[1] *Rig Veda*, vii, 88, 3-6.

Green gave us treasures. The frogs who gave us hundreds of cows lengthen our life in the rich autumn."[2]

There is nothing like this in the Hebrew *Psalms*. "This is the only place," says Professor Roth, "in the first nine Mandalas of the *Rig Veda* in which the word Brahman is found in its later sense [of prophet and receiver of gifts], while the tenth Mandala offers a number of instances. This is one of the proofs that many of the hymns in the tenth book were composed considerably later." C. J.

GENERAL PERTINENT OBSERVATIONS.

LAST MONTH a mistake was passed by the proof-reader which we must correct. We were made to say that in America we had but little "presentation," instead of "persecution." The Society certainly has much presentation, and if the era of persecution ever existed, it has passed away. We are well presented, not only by ourselves, but when a hiatus occurs in that, the newspapers then suddenly begin again about us. The last occasion was the sudden uprising of a Mr. Newton, who was first treasurer of the T.S. He was a spiritualist, left us quite soon, and retained a paper he had no official right to. This was a pledge of secrecy, given because another person was then promising to show wonderful occult performances that never came off. The paper is signed by H.P.B. among others. All this being spread out at length in a great New York daily, attention was once more turned to the Theosophical movement. Every time anything appears in newspapers about the Society or Theosophy members ought, in our opinion, to take advantage of it for a reply by way of explanation.

The great prayer test with dear Colonel Bob Ingersoll as the example, has been occupying the attention of the whole land during December. The Christian Endeavorers, thousands strong, started the prayers and enlisted other people. They offered up multitudes of appeals to God to change the Colonel; but at last accounts he remains the good man he always was, and not converted. Of course the whole thing is ridiculous, but it once more emphasizes the assertion that the civilized world has not escaped from superstition. The massacres of Armenians in Turkish

[2] *Rig Veda*, vii, 103, 1-10.

dominions, and the protection of missionaries, would seem to be better subjects for prayer than is Ingersoll. But those affairs in Asia require cannon, soldiers and war ships—prayers won't do. Meanwhile, as we have found in our travels, the people in the country districts in America go on praying for rain or against it, as they may elect, and the rain-dispenser laughs in his sleeve. We met one minister who said he had almost blundered into prayer for rain that week, but fortunately happened to hear that one of his parishioners wanted to get in his crops first. So the rain-screw was not turned till later. There was no response. These numerous failures are always overlooked.

But there are weak and sensitive persons who can be affected, through the astral and mental planes, by the prayers of many others if directed at them. This is a practice condemned by the *Old Testament*, for it is a species of sorcery (so called). We have no right to try to impose our will and opinions on others against their wish. Even this prayer test has helped the T.S., as theosophical opinions were asked for by newspapers and published.

On our journeys we have found it to be true, as once was stated in the PATH, that no city in the country is unfit for Theosophy, or is too materialistic, or too full of some "ism" or other to allow of good work. Members often complain in that way. But they are wrong. When they form a branch they are full of enthusiasm, expecting to make a strong impression in the place. But they forget that this is not naturally possible. They also forget that there must be defections in their ranks, and be willing to have reactions. If the workers have patience and work on they will find at last the right result. Some of them think they must be orators, and not being so, they perceive no hope. Oratory is not indispensable. What they need is to have a clear, well defined and well thought out comprehension of as much Theosophy as they can grasp—and that will include all the important doctrines—so as to be able to give it out to others in a simple way. This would do more for the work than all the oratory in the world.

The unconsidered and hastily made proposition was brought before us of hiring some ex-minister to go about and preach Theosophy. This we would strenuously object to, regarding such a policy as pernicious, very hurtful to the movement. No man

should be put to work for us who does not fulfil certain requirements. *(a)* Should be a proved member of the Society, who came in for the sake of Theosophy. *(b)* Must be ready to take what is called "pot luck," to have nothing whatever in the world. *(c)* Must be known to be earnest, zealous, devoted. *(d)* Should have been several years a member. *(e)* Must thoroughly know and believe in Theosophy, brotherhood, and the need for basing ethics on Theosophy. In fact, the objections to hiring ministers, or mere talkers, or new members, are so numerous as to be overwhelming. We at least hope that no branch will ever waste money in that way.

The desire to be at and about any of our headquarters, say in New York or Boston, Chicago or San Francisco, is probably a natural one. But it would seem that upon that desire should just as naturally follow self-questioning as to one's competency, what fitness one has, what acquirements we can offer, and what such headquarters ought to have. Yet we have met those who wanted to be taken by a T.S. headquarters without being able to offer a single thing in return; in fact, sometimes the candidate is lacking in elementary education. Some conversation resulted in discoving not only that the needful education for doing the best work was absent, but the notion was held that T.S. headquarters required only mediocre talent. What a monstrous idea! The very best talent, the finest education, should be devoted to such centres. But no, these aspirants want to sit around, and by talking with working Theosophists imagine they are doing great things, while they feel an excitement which they mistake for work. Then they are not willing to do drudgery, such as the work of the offices really is. They would be editors and authors at a rush, occultists indeed. No tedious addressing of envelopes or slaving at lists for them. Oh, for more willing drudges and less captains!

TWO OBSERVERS.

LITERARY NOTES.

THE THEOSOPHICAL FORUM for November announces that for the present it is decided to continue the use of signatures to the answers. The questions and answers are up to the usual standard, and quite a controversy rages about the matter of a woman's duty to her relatives should they disapprove of Theosophy.—[G.]

LOTUSBLÜTHEN (German), for November, has an interesting article on the "Lord's Prayer," mostly taken from the "Sermon on the Mount" as it

appeared in the *Irish Theosophist*. There is also an article called "Spirit Brides and Vampirism," and the interpretation of the "Prometheus Myth is continued.—[G.]

THE WORLD MYSTERY, four essays, by G. R. S. Mead, entitled "The World Soul," "The Vestures of the Soul," "The Web of Destiny" and "True Self-Reliance," are reprints of those well-known and excellent articles from *Lucifer* under a single cover, forming an octavo volume of 150 pages. Can be obtained from the PATH for $1.25.—[G.]

ORIENTAL DEPARTMENT PAPER for November and December. The translation of the *Taittiriya Upanishad* is continued, followed by the commentary, which is of unvarying excellence. It is well to try to work out the meaning for oneself from the translation and see how closely the result corresponds with the commentary. Under the heading "Self, Potencies, Vestures" is given some translated matter of much practical import, the first four paragraphs in particular are not only of great beauty, but in condensed form give the key to the path of life.—[G.]

LUCIFER for November contains "Theosophy Among the Quietists," the first instalment of an article giving a description of the Quietist movement and some account of their teachings, with the idea of demonstrating their essential oneness with Theosophy. "Musings of a Neophyte" (No. ii.) discourses on the power of Love to quell Hatred. Mrs. Besant contributes a didactic and exceedingly pretentious article on "Occult Chemistry." "An Astral Experience" is a reprint from an old number of *Theosophist*. "Dreams" is the beginning of a long article by C. W. Leadbeater, which reviews much that has already been said. "Recurrent Questions," continued articles, "Activities," "Reviews," complete the number.—[G.]

THE PUBLISHERS of the *Sphinx*, Braunschweig, Germany, have lately issued a series of theosophical books and pamphlets, some originals, some translations, from the English. Among the chief ones may be mentioned reprints of J. Kerning's *Path to Immortality* and *Key to the Spiritual World*. A translation of both of these works appeared in the PATH, vol. ii, under the title of "Teachings of a German Mystic." Then we have *An Interview of a New York World Reporter with Annie Besant*, translated by L. Deinhard; *Self-Knowledge and Reincarnation*, by Dr. F. Hartmann; *Symbolism*, by Annie Besant; *Thoughts on Karma*, by Ernst Diestel; *Mysticism and Evolution*, by Dr. F. Hartmann; and *An Introduction to the Study of the Secret Doctrine*, by L. Deinhard.

ENVELOPE SERIES of reprints from various Theosophical magazines of much sought-after articles constitutes a new feature of PATH publication. These are of such size that they can easily be slipped into an envelope with a letter for purposes of propaganda. The articles in the series so far have been: (*a*) Herbert Coryn's *Devachan* (10 cents); (*b*) *The Place of Peace*, by Annie Besant (5 cents); (*c*) *Astral Intoxication*, *Delusions of Clairvoyance*, and *Shall we Teach Clairvoyance?* by William Q. Judge (5 cents); (*d*) *Culture of Concentration* and *Acquirement of Occult Powers*, by William Q. Judge (10 cents). The publications fill a long-felt need, and it is to be hoped that the series will be considerably augmented.

THE ENGLISH THEOSOPHIST has entered upon a vigorous campaign which forces one back in memory and imagination quite a year. The whole December issue, like the preceding one, is comment, criticism and notice upon those matters which have for the past two years engaged the attention of all Theosophists, and which are perhaps best known as the "Judge row." The magazine is most interesting reading even in America where for some months all "rowing" has given place to active propaganda and current theosophical work. In England, India, and Australia it will perform a most valuable service by giving those who have no personal knowledge of the matters which were at issue, an unprejudiced recital of the facts.—[G.]

THE THEOSOPHIST for November. "Old Diary Leaves" is mostly a reprint of a dialogue on Yoga between Col. Olcott and Swami Dayanand, which originally appeared in the *Theosophist* in December, 1880. A meagre description is given of the journey to Simla. It is to be hoped that we are not intended

to take seriously an article entitled, "A Retrospect Concerning A. B. and her Teachings." Yet as the *Theosophist* is understood to be friendly to Mrs. Besant, we cannot understand why she should be held up to ridicule. We can conceive of no clearer way of undermining a person's influence than by the printing of such hysterically exaggerated glorification and fulsome worship. Some very interesting experiments in physics are given under the title, "Notes on Scientific Experiments," and some further extracts for "The Healing of the Nations" follow. There are the usual "Reviews," "Activities," "Notices," "Cuttings and Comments," etc.—[G.]

IRISH THEOSOPHIST for November opens with the final "Letters to a Lodge," which all will regret to see finished. This "Letter" answers certain questions which have been sent the author regarding certain matters discussed in previous ones, and in so doing covers obscure or misunderstood points. The first explanation goes again over the ground of difference between instinct and intuition, and the second question developes still another phase of this. But these articles must be read to be appreciated, and those familiar with former issues will need no further recommendation. Another instalment of "The World Knoweth Us Not" is given. A legendary tale, "The Enchantment of Cuchullain," is begun. There are poems, humorous and otherwise, and Burcham Harding contributes an excellent paper on "Methods of Work." The announcement is made that a new magazine is to appear in December, edited by Dr. Coryn and called the *Theosophical Isis*.—[G.]

MIRROR OF THE MOVEMENT.

AMERICA

BEACON T.S., Boston, is continuing the scheme of suppers to workingmen, with theosophical meetings afterwards. Good results have come about from this.

CINCINNATI T.S. is holding crowded meetings. A member of the Branch recently visited Headquarters and reports great enthusiasm and increase of membership.

DENVER T. S. has recently taken two rooms at 1450 Emerson avenue. The rooms are centrally located, and it is hoped that they will be filled throughout the whole of the coming season at each meeting.

CLINTON T.S. was chartered on November 27th. As mentioned in last issue, this Society is formed of members of the old Indra T.S. at Clinton and great anticipations are entertained from its active propaganda in Clinton. This is the 90th Branch on our roll.

LEAGUE THEOSOPHICAL WORKERS No. 1 has had its funds increased by a Violin Romance Recital by Miss Eleanor B. Hooper, given in the hall of the Aryan Theosophical Society, November 20th. The hall was well filled and the audience was delighted. The program consisted of an original recital by Miss Hooper, interspersed with violin music.

BUFFALO T.S. held its first annual meeting for the election of officers and amending of by-laws in the Genesee parlors on the 17th of December. After the reading of reports and the regular business of the meeting refreshments were served, and the occasion made one of celebration of the great success of the Branch in the acquisition and dissemination of Theosophical knowledge.

MINNEAPOLIS T.S. The rooms of the branch here are crowded and the Society is looking for larger quarters. At President Slafter's address on *Capital Punishment: why not?* on Sunday, December 8th, there was standing room only. This is good news for Minneapolis and shows how the work is being carried on in this quarter. Several applications for membership have been received lately.

CORRECTION IS NECESSARY of a slight mistake that crept into a late FORUM, regarding Toledo. It was said that there is another T.S. there working under a charter from a so-called American Section. As there is no such section legally, it having been legally merged into the Theosophical Society in America, there can be no legal branch having any competent charter under such a section at Toledo or any where else. Such bodies are simply "bolters."

BROOKLYN T.S. Thursday evening meetings in December were very well attended, the discussions being of unusual interest. The Sunday lectures were as follows: *The Path*, Wm. Main; *Theosophic Theories*, H. T. Patterson; *Riddles of Life*, J. H. Fussell; *Buddhism*, Vespera Freeman; *Masters*, Effie M. Daniell. A class for easy lessons in the *Secret Doctrine* meets every Sunday afternoon. The first volume of the same work is studied on Wednesday evenings.

BRIDGEPORT T.S. recently received a visit from Miss E. M. Daniell, of the Aryan Society. She lectured in the rooms of the Varuna Branch to a crowded audience on *The Relation of the Masters to the Theosophical Principles and Teachings*. The Bridgeport press congratulated the Society on Miss Daniell's visit to it, and excellent notices were given, one paper having nearly a column on the lecture. Varuna T.S. is arranging for active work during the year 1896.

DETROIT, MICHIGAN. On November 16th Mrs. Lillie H. Fisk, of Manasa Branch, Toledo, visited Detroit and talked with some fifteen people who met for that purpose. Mrs. Fisk has accepted an invitation to address the Michigan Society for Psychical Research in January; subject, *Theosophy*. Mr. R. O. R. Bergath, F.T.S., of Fort Wayne, Detroit, has already addressed this organization. The demand for a second talk is certainly an indication that the members are interested.

MR. GEORGE D. AYERS, Secretary of the New England Territorial Committee for Theosophical Work, paid a visit to Central Connecticut and on Friday, December 6th, delivered a lecture in the rooms of the New Britain T.S. on *Theosophy*; Saturday afternoon he met the members of the Meriden Branch and in the evening delivered a public lecture. Sunday afternoon he gave a parlor talk to the members of the Bristol T.S., returning to New Britain in time to deliver a public lecture on *Reincarnation*.

MILWAUKEE T.S. is having a season of active work, and interest in Theosophy is being manifested throughout the city. Dr. Hill's public lectures are very popular. A number of other members write good papers. A training-class is about to be started for speakers, as also a Lotus Circle, and a number of other activities organized. The North-side study-class is steadily widening its circles, and groups are to be formed on the east and west sides. Much help was given to this Branch by R. D. A. Wade's visit.

MANASA BRANCH (Toledo) has just issued a new syllabus for three months, beginning January 7th, 1896. Good press reports of meetings are given every week, and now one of our Sunday papers has commenced publishing a series of Theosophical articles. A member of the branch has been preparing the way for Mr. Harding by giving parlor lectures in some of the towns in this vicinity. Large and attentive audiences, as well as the urgent requests received for more lectures, testify to the interest that has been awakened in Theosophy.

UPASIKA T.S., South Brooklyn, held its first meeting in its room, 225 Lincoln Place, Wednesday evening, November 27th. The subject under discussion until January 1st is, *Of what use to Christians is a Knowledge of Theosophy as Presented to the World of to-day?* The one paper each evening is limited to fifteen minutes. The meetings adjourn at 9:15. The officers of the branch are: Col. H. N. Hooper, president; Dr. H. A. Bunker, vice-president; Mrs. Hooper, secretary; Dr. T. P. Hyatt, treasurer; Mr. V. Carroll, librarian; Miss L. T. V. Carroll, assistant librarian.

ANN ARBOR, MICHIGAN. The class which was formed during the visit here of Claude Falls Wright, one year ago, still holds weekly meetings, which are attended by about twenty members. Regular study by the members not

being practicable owing to the peculiar conditions of a university town, a plan which differs somewhat from those ordinarily in use has been adopted. The F.T.S. at whose house the meetings are held sent out cards, with a syllabus covering three months written on the back. The syllabus is headed, "Conversations on Theosophy." After a talk of half an hour or more, given by the hostess, lively discussions, in which all take part, follow. On December 4th Mrs. Mary F. Lang, of the Manasa Branch, Toledo, addressed the class upon *The Practical Mission of the T.S.* The members hope to have a visit from Mr. Burcham Harding very soon.

"H.P.B." BRANCH. The plan of which we spoke in our last notice of the first Sunday night in each month being devoted to "Questions on Theosophy Answered" we are glad to say proves successful. Good audiences attend and we find it an opportunity for members to keep themselves in readiness to reply to questions given them. We find "What is Theosophy?" is often asked, and in fact the larger part of the questions deal with the fundamental teachings of Theosophy and how they can be applied to daily life, thus showing the desire of the public to gain knowledge of Theosophy as it *is*. An entertainment was given by the children of the Lotus Circle, representing the pictures from Mother Goose, and it proved a success. Tickets were liberally distributed, especially among the public school children. Music was provided by several friends of the Lotus Circle, and when the children left the hall they were presented with little favors as mementoes, to which a card was attached bearing the address and hour of meeting of the Circle, with an invitation to attend. The Sunday evening lectures for December were: 1st, "Questions on Theosophy Answered;" 8th, Mr. Joseph H. Fussell on *The Riddles of Life;* 15th, Mr. H. T. Patterson on *Theosophical Theories;* 22d, Miss E. M. Daniell on *Masters;* 29th, Mr. Percy Woodcock on *Esoteric Astrology.—(Communicated.)*

CENTRAL STATES LECTURER'S MOVEMENTS.

Burcham Harding visited the Columbus Branch from November 18th to 25th, giving three public lectures in the Y.M.C.A. building to crowded and appreciative audiences. Addresses were also given at Worthington—where it is hoped to form a reading club for Theosophy—and before the Trades Assembly. The Sunday evening meeting at the branch rooms was very largely attended, and several new members were obtained. The outlook at Columbus is very promising; there are several members qualified to do propaganda work, which is to be carried on in the surrounding towns.

Mr. Harding went to Cincinnati November 25th, staying until December 18th. During this time lectures were given in suburban places where new centres may be started. Regular Sunday evening lectures upon the foundation doctrines were also inaugurated at the headquarters. The result far exceeded expectation, for the branch hall, although large, would not contain the crowds of visitors. A training class was added to the activities, to enable members to qualify to give expression to their knowledge, and it is hoped that the new "lecture bureau" will soon do this all around Cincinnati. The newspapers at Columbus and Cincinnati reported Brother Harding's lectures very fully and expressed the ever-growing interest in Theosophy.

MOVEMENTS OF E. T. HARGROVE.

From Cincinnati Mr. Hargrove went to St. Louis, where he arrived on November 19th. Lectures followed on the 20th, 21st, and 22d, with gradually increasing audiences, until on the 22d Bowman's Hall was crowded, with many standing. An afternoon lecture was given on the 24th and well attended. Mr. Hargrove was asked by the *Republic* to write 2000 words for their Sunday edition, which duly appeared. On the 25th he reached Kansas City and lectured there every night till the 29th to good audiences. December 1st found him at Memphis, where he lectured that evening. The newspapers were particularly friendly. Meetings followed on the 2d, 3d and 4th with good attendance. On the 5th he arrived at Nashville and lectured there that evening; again on the 6th, with a members' meeting on the 7th and another lecture on the 8th to a crowded audience in the Odd-Fellows Hall, at which all the standing room was occupied. An editorial in the evening *Banner*, supporting "the simple orthodox faith," showed that public interest had been

aroused. New Orleans was reached on the 9th, a members' meeting was held on the 10th, a public lecture given on the 13th to about forty people, another on the following day to over fifty, and on the 16th, the third and last, to over 400. A newspaper attack helped to advertise the last. On the 17th Mr. Hargrove arrived at Macon, and lectured to a large and enthusiastic audience on the 18th; spoke at a members' meeting on the 19th and was due to speak again on the 20th, 21st and 22d. He then travels east and north.

PACIFIC COAST.

A "COMMITTEE for Theosophical Work in Southern California" has been formed, with the object of carrying on an active propaganda in all the towns from Santa Barbara to San Diego.

DR. GRIFFITHS lectured in San José December 1st upon *Sleep and Death;* on the following Sunday in San Quintin prison upon *Heredity*, and on the 15th in Oakland upon *The Mysteries of Sex.* Many branch and other meetings were also attended during interims.

REPORTS FROM British Columbia and Washington state that Mrs. Sarah A. Harris is accomplishing a great amount of good work among the branches and members. She has visited quite a number of places, both at new centres and established branches, and will probably end her lecturing tour and return to San Francisco some time in January.

OAKLAND BRANCH has given the following lectures the past month: November: 10th, Mrs. J. D. Hassfurther, *The World's Bibles;* 17th, Mrs. M. M. Thirds, *Twenty Years of Theosophy;* 24th, A. J. Johnson, *The Animal Soul in Man;* December 1st, Mrs. C. McIntire, *Thought and its Purpose.* This branch has recently adopted the series of topical study outlined in the *Theosophical Forum.*

WHATCOM T.S. was chartered December 6th. This branch is doing active work in New Whatcom, Wash. A short time ago the efforts of Mrs. Ella G. Willson and others succeeded in producing a branch at Fairhaven, and now their united efforts have resulted in organizing one at New Whatcom. Already, by the addition of new members since the branch was formed, there are great signs of activity in New Whatcom. This is the 92d branch on the roll.

SANTA CRUZ BRANCH is showing greater activity than ever. A hall has been leased for a long term, carpeted and furnished as a T.S. headquarters. Public lectures are given every Sunday evening, branch meetings are held weekly and classes for study conducted. The new headquarters, which will comfortably seat 150 people, and is centrally located, was formally opened Sunday, November 24th, with a series of lectures by Dr. Griffiths, which were well attended and aroused increased interest.

THE BRANCHES in San Franscisco have had fair audiences at their Sunday lectures at Red Men's Hall. The following were given the past month: November 10th, T. H. Slator, *Karma and Reincarnation;* 17th, Dr. J. A. Anderson, *The Twentieth Anniversary of the Theosophical Society;* 24th, Mrs. J. D. Hassfurther, *The World's Bibles;* December 1st, Dr. J. A. Anderson, *The Influences of Heredity.* A movement is on foot for the consolidation of the San Francisco and Golden Gate Branches early in the year. Both branches are working actively, and much propaganda work is prosecuted by the members individually and collectively.

PROMETHEUS T.S.A., being now six months old, I send a review of its progress to date. We started with a membership of thirty, and have since demitted four and gained one new member. We have rented a building two blocks from the business centre and refitted it as an audience room with a seating capacity of one hundred and thirty. This was dedicated to Theosophy on June 4th last by a lecture by Brother Copeland, of Salem. We immediately began a series of Sunday evening lectures, which have since been maintained uninterruptedly. We also organized a class for the study of the *Secret Doctrine.* Our branch meetings on Tuesday evenings are also well attended, the audience averaging about twenty-two persons, and about the same number attend our training class. We are doing better and more effect-

ive work than we have done for the last two years or more, and the outlook is bright.—*(Communicated.)*

LOS ANGELES BRANCH of the T.S.A. has been the centre of a great deal of healthy activity this fall and winter. The headquarters at 431½ South Spring street are kept open every afternoon, and many books loaned and questions answered. On Tuesday evening a beginners' class, averaging about sixteen or eighteen enquirers, is held. On Wednesday the regular branch is held. Its attendance varies from twenty-five to fifty. The Friday evening (H.P.B.) training-class has an average of eighteen to twenty members. All meetings are always open to the public. On Sunday there are two regular lectures in Odd Fellows Hall. At 11 a.m. Mr. H. A. Gibson is the regular speaker. At 7:45 p.m. some members of the branch or visiting speaker gives an address, when the hall, which has a seating capacity of 200, is always full and frequently crowded.

ABBOTT CLARK'S TOUR.

Since last report Mr. Clark has given the following four lectures in Pasadena: *What is Theosophy, and What and Where are Heaven and Hell?; Spiritualism, Hypnotism, Science-Healing and Psychism Scientifically Explained by Theosophy; If a Man Die shall He Live again? or Proofs of Rebirth on Earth;* and *Mahatmas, Who and What are They?; the Future of America.* The attendance at the lectures ranged from 50 to 75 persons. Eighteen or twenty reports were printed in the Pasadena and Los Angeles papers, thus giving these lectures a circulation of about 130,000 copies over the small area of southern California. Mr. Paul Heffleman, F.T.S., Pasadena correspondent of the Los Angeles *Herald*, and Mrs. Lou V. Chapin, correspondent of the Los Angeles *Times*, rendered great assistance through their papers. Mrs. Chapin invited Mr. Clark to a reception at her residence to lead in a discussion on Theosophy. An outline of Theosophy was presented and the discussion was continued until 11 o'clock.

Since leaving Pasadena Mr. Clark has been engaged in local work in Los Angeles. A lecture was delivered to a crowded house in the Church of the New Era, Compton, on *Universal Brotherhood, its Scientific Basis, the Solution of Social Problems;* also two lectures in Los Angeles to crowded houses, on *What is Theosophy?* and *Karma.*

FOREIGN.

AUSTRALIAN LETTER.

The "Theosophical Society in Australasia" will be an accomplished fact, I hope, before this is in type. The Sydney Lodge had a very enthusiastic meeting, and drew up a draft constitution similar to that of Europe or America. Willliam Q. Judge was unanimously elected President. On receipt of the constitution we here at Thomas had a meeting, and unanimously adopted the constitution, and also elected William Q. Judge President. I have not yet heard from the Auckland centre, but I have no doubt they will agree to this course. In a week or two there will be a formal meeting in Sydney at which the New Zealand centres will be represented, and then the constitution will be finally adopted. So far we are not very numerous, but we are very strong in "harmony and unity," and in the wish, "in honor to prefer one another." We send you our *united voice* of greeting, as separately we sent our words of greeting at the last American Convention. S. J. N.

ENGLISH LETTER.

The number of our Lodges is steadily increasing. We have now a dozen in all on the roll of the T.S. in Europe (England), and I hear that another one is forming at Streatham under Mrs. Raphael, and that they intend shortly to apply for a charter. Her sister, Mrs. Binks, was mainly concerned in the formation of the new "Krishna" Lodge at South Shields. The two new ones formed since I last wrote are the "Eclectic" at York, under Dr. Parker, and the "Ishvara" at Middlesborough, where a small handful of earnest workers have been struggling, against adverse circumstances for some time past, their efforts being at last crowned with some measure of success.

I hear of a small centre forming in Shepton Mallet (Somersetshire), where Mr. Bridge, who lives and has been working there, recently gave a lecture on

Theosophy in a Unitarian chapel. Mr. Leonard, secretary of the Clifton Lodge, also reports a lecture (given by himself) before "The Sons of the Phœnix," a local temperance Lodge in Bristol.

The H.P.B. Lodge has just started a Lotus Circle, which meets every Sunday afternoon at the central office of the T.S. in E., and is conducted on the same lines as those in America. Our superintendent is Mr. H. S. Budd, late of New York. Bow Lodge reports the attendance of fifty to sixty children at their Lotus Circle, and they say that if they had more room and workers, they could easily get two hundred! This seems an enormous field for good work in the East End of London.

Our little Theosophical colony at 6 St. Edmund's Terrace has just started a weekly "at-home," to which all are welcome, on Thursday evenings. The second conversazione of the T.S. in Europe (England) took place on Saturday, the 7th inst., and quite a large number attended. This plan proves an excellent method of enabling members of the various London Lodges to meet and exchange ideas about work, and Theosophical news generally. Mr. Budd was heartily welcomed among us, and gave us a short account of the way the work is prospering in America, particularly of the brilliant success of Mr. Claude Falls Wright's Sunday morning lectures at Chickering Hall.

Some of the members of the Committee for Theosophical Propaganda have recently formed themselves into "The Theosophical Book Co." and will carry on a small (at first) business at 77 Great Portland street. They will also print pamphlets and small publications, as one of their number is Mr. Sydney Coryn, who has a press of his own and prints the new magazine, *The Theosophical Isis*, which is edited by his brother, Herbert Coryn.

ALICE CLEATHER.

HERBERT BURROWS ON ANNIE BESANT.

To the Editor of the English Theosophist,

DEAR SIR:—I am obliged to you for publishing my letter of resignation from the T.S. in your November issue, but I wish to protest against the heading which you prefixed to it, viz., "Mr. Herbert Burrows and the T.S. (Adyar)." In all that I have said in my letter I was referring to the T.S. as a whole and not to Adyar or any other section in particular. I draw no distinction between them, and my strictures related to the T.S. generally, for I believe that the dangers, superstitions, delusions and frauds to which I alluded are general and not particular.

I cannot congratulate Mr. C. H. Collings on the answer which he did *not* receive from Mr. Sinnett. Mr. Sinnett's letter is a clear evasion of the point at issue. It is not a question of personal quarrels, but of truth and honesty. Let me jog Mr. Sinnett's memory by reminding him of one fact. He personally declared to me that Mr. Judge was trained in all his fraud by Madame Blavatsky. I may have to jog his memory on other matters, but that will do for the present. Mrs. Besant *knows* that both Col. Olcott and Mr. Sinnett believe Madame Blavatsky to have been fraudulent; but she has had as yet neither the moral courage nor the honesty to say so. On the contrary, she quotes them in *Lucifer* as the all-round staunch and firm upholders of H.P.B., while at the same time she upbraids those who wish the real truth known as besmirchers and practical traitors. Faithfully yours,

HERBERT BURROWS.

68 Aberdeen Road, Highbury Park, London, N.

CORRECTION.

Change the word "presentation," occurring on page 287, December number, nineteenth line from top, to "persecution."

Right equilibrium does not arise from a dead level of equality; there is always some one who is greatest.—*Book of Items.*

ÔM.